

THE EXCELLENCE OF MEELAD-UN-NABI

Sallallahu Alaihi Wasallam

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CHAPTER 1

'AV VALO MA KHALAQ ALLAHO NOORI -THE FIRST THING ALLAH CREATED WAS MY NOOR (LIGHT)' - *Prophet Mohammed* (ﷺ)

ALLAH MADE ALL CREATION THROUGH 'NUR-E-MOHAMMEDI' ﷺ OR THE 'LIGHT OF MOHAMMED' ﷺ

(1)"LOGOS" - THE HOLY SPIRIT - THE LIGHT OF TRUTH

Science and logic both agree that this beautiful creation which we see all around and of which we form a very small and significant part, m ust have come out of something substantial.

The astronomers theorise that the entire universe has come out o f a vast "Nebula", a cloud-like gaseous group of atoms which formed a vag ue, hazy, and indistinct formless mass.

The planet we live in is a very small one revolving round a smal l-to-medium -sized star called the "Sun" which is itself revolving with mill ions of other such stars, in one of the millions of galaxies in a boundless Univers e.

The Milky Way, the galaxy to which our Solar System belongs, is only of average size, yet it is so vast it would take a rocket hurtling along its diameter at 10 000 miles per minute more than eleven million years to mak e the journey from end to end! A rocket travelling at the same speed across ou r solar system from the Sun to its furthest planet, Pluto, would take more than a month.

(2) THE "MEDIUM"

Religions all over the world, monotheistic or polytheistic, without any exception, admit that the almighty Creator created first of all a "Medium", and through this medium the entire Universe has been created.

This medium has been described in many of the religious works, e ven in Hinduism, as a huge, formless, shapeless mass of cloud-like subs tance giving out a glow.

(3) "NEBULA"

In other words, the description given by the scientific astronomers, or the various religious teachers all over the world belonging to different castes, colours, creeds and nationalities, are all identical in substance viz.: the creation out of a vast "Nebula".

One is struck naturally with the awe-inspiring wonder as to what or who this "medium" must be, through which has come about the millions of galaxies and each galaxy with its millions of stars and each star with its numerous planets, satellites, meteorites, comets, and each of them filled with various wonders such as the rings around Saturn or multicoloured nature on this earth of ours with all its beauties!

One cannot help realising very clearly over here that the "medium" through which everything has been created by Allah is indeed so very immense that objects from it, i.e. the entire Universe appears to us on Earth as boundless. But it is still bounded by objects having shapes, designs, form and colours. On the other hand, let us try to think how very much larger and greater must Allah, Who shows His Omnipresence throughout the entire Universe. He does so not only in each and every little object and atom, but He is also omnipresent in all the vast spaces in between the various stars in all galaxies by guiding each of them on a separate course at varying speeds, angles, direction of travel and rotation.

Allah is indeed the only one who is "infinite" i.e. really boundless, formless and undefinable. His "Infinity" - is not affected in the least manner nor is He bounded in anyway - if one little portion were to be taken out of Him to create the "medium", because He is the Omnipresent, the all-prevailing , the limitless, the formless and the boundless. In much the same way His Infinity cannot increase if indeed it were possible to add something to Him. Thus any addition or subtraction, even if possible, would not affect the "infinity" of the indescribable Allah, nor would reduce Him into a "finite" or limited being. This is also confirmed in the Qur'an as follows:

"None is self-complete like (or describable or comparable to) Him (Allah)" (Qur'an CXII : 4)

(4) THE WORD OF ALLAH

As in Science this "medium" has been termed "Nebula", so also each religion has given its own name to this medium. For example, the European Group of

Nations popularly called it by the Greek word "Logos", which stands for "The word of God". It has also been termed in the Holy Bible as the " Holy Spirit".

One of the names of the Holy Prophet MOHAMMED ﷺ is "Amr Allah" i.e. "The Word of Allah" or in the language of the Europeans: "Logos"

Jesus is quoted on pages 89-91, of the "The Gospel of Barnabas" as saying: "Adam (upon being created), having sprung upon his feet, saw in the air a writing that shone like the sun, which said: 'There is only one God, and MOHAMMED ﷺ is the messenger of God'. Whereupon Adam opened his mouth and said: "I thank Thee, O Lord my God, that Thou has deigned to create me; but tell me I pray Thee what meaneth the message of these words: "MOHAMMED ﷺ is the messenger of God": Have there been other men before me?"

"Then said God: 'Be thou welcome, O my servant Adam. I tell thee that thou art the first man whom I have created. And he whom thou has seen (mentioned) is thy son, who shall come into the world many years hence, and shall be my messenger, for whom I have created all things; Whose soul was set in a celestial splendour sixty thousand (astronomical) years before I made anything." - Gospel of St Barnabas, pages 89-91)

Not only Jesus and all the earlier Prophets but also all Muslims believe that the "Logos" or "the Holy Spirit" was the first thing that Allah created. They call him by the name of "Nur-e-Mohammedi" or the "Light of Mohammed" ﷺ. As soon as this "Light of Truth" was created, he adored his Creator. This is further confirmed in the following Divine passage :
"He (Allah) hath no partner. This I (the first to be created in the entire universe) am commanded, and I am the first (in the entire creation) of those who have surrendered themselves in "ISLAM" (i.e. to the will of Allah)" (Qur'an VI : 194).

People asked Prophet MOHAMMED (ﷺ) to explain the phrase "I am first" in this passage, as Adam and the other Prophets up to Jesus were born on earth before him, and all these prophets were "Muslims" i.e. surrendered to the will of Allah, so how could MOHAMMED ﷺ claim to be the first of those who surrendered?

It was then that the Holy Prophet MOHAMMED (ﷺ) explained that Allah had created him as "Nur-e-Mohammedi" out of Himself many thousands of

astronomical years before Allah decided to create the Universe. The creation of "Nur-e-Mohammedi" or the "Logos" was just as if you take up a bucket of water from the vast oceans, and find no difference whatsoever in the quantity of water in the Oceans, or with one candle you light another and the former does not lose any of its light, whilst the next candle is kindled. So also, the miraculous creation of "Logos" or the lighting up of the "Nur-e- Mohammedi" by Allah, as it is explained variously, made not the least difference or shortage in any way in Allah, Who continued to remain His Infinite Self. It is ever so easy for Allah to create whatsoever He wishes.

He has only to order: "Be! and it is" (Qur'an III : 59), "Let there be light : and there was light" (Genesis 1 : 3). Hence all of Allah's works are miraculous events well beyond the ken of human knowledge and comprehension

(5) THE AFFECTION OF ALLAH FOR HIS BELOVED

Now let us consider intelligently, what would happen if one were to pour the water lifted in a bucket from the vast ocean out of the bucket on the seashore? You will surely see that the water from the bucket will try to flow back into the ocean mass from which it has been separated. Thus also was the case figuratively with Nur-e-Mohammedi! It prostrated itself before its Creator in an effort to reach Him from Whom it emanated. This was the first bowing before Allah. It pleased the Lord so very much, that it is said, He enjoyed this adoration for 3,202,009,900,000 years. After this long period He was satisfied with this and He thought of developing a creation out of this Nur-e-Mohammedi. Thus started the creation of the Universe (page 46, Vol. 1 Tafrihul Askia Ul Ambia). In appreciation Allah called this Holy Spirit, His "Mahboob" i.e. "beloved"

This affection of Allah for His "Mahboob" or beloved finds repeated expression in the "secret" code letters to be found at the commencement of many of the "Surahs" (Chapters) of the Holy Qur'an. These letters "Alif", "Lam", "Mim" may be interpreted:

Alif as the first letter of "Ahad" or God the One and Alone.

Lam as the first letter of "La" i.e. there was nothing else.

Mim for the design created by the bowing of the Logos before his Lord, which when added to the centre of "Ahad" or "God the One and Alone" gives the name "Ah-M-ad", the original name of the Holy Prophet Mohammed صلى الله عليه وسلم. Accordingly the "Holy Spirit, the Light of Mohammed صلى الله عليه وسلم or Logos, became

the first of those who prostrated themselves before the Creator."

These Code letters cover the Secrets and the happiness that exist between Allah and His beloved.

(6) THE MEANING OF "AHMED" AND "MOHAMMED صلى الله عليه وسلم"

The name "Ahmad" represents "The illustrious one who praises the Lord". From it has come the word "Hamd" which means "praise". When Allah called him, His Mahboob or beloved, he became "The praised one" or "Mohammed" صلى الله عليه وسلم from the origin of the word "Hamd".

(7) THE CREATION OF THE UNIVERSE TO HONOUR ALLAH'S BELOVED.

Allah could very well have created the universe by ordering: "Be !" (Qur'an III : 59), but to honour His beloved "Nur-e-Mohammedi" or "Logos", He decided to create the entire Universe through this medium and bless everything thus created for the sake of His beloved.

Accordingly, Allah started devising out of Nur-e-Mohammedi each and every one of the Angels, the countless Galaxies throughout the Universe and all that is therein. Thus He honoured His beloved. Nothing that was created by Allah was out of anything else! Each and every thing that has been created up till now and those that will be created in the future will all emanate from this Holy Spirit, which has thus become the "Light and Guidance" for the entire Universe.

Since all created beings and objects have come out of the same medium, there is a common rule applicable to each one of them in as much as they all have a beginning, a space of time for existence and an end, even though the time period and the course of each is different and individual. Since all creation has come out of one single source, it is but natural that all creation can reach their goal only through this source i.e. Holy Logos - "Nur-e-Mohammedi "صلى الله عليه وسلم, when they receive their blessings from him and are comforted by him.

The Holy Prophet Mohammed صلى الله عليه وسلم, the owner of "Nur-e-Mohammedi" therefore is the most sublime and exalted of all that exists and has been created! Consequently he is supreme in regard to dignity and rank amongst all creation. He is the chief of all arch angels and superior to all creation. He is the "Nur" or "Light" which guides the entire creation to the "All Truth" of Allah. Therefore Allah has given him the title of "Rahmat-ul-lil-Aalameen" i.e. a

Blessing or Comforter for the entire Universe (Qur'an XXI : 107) .

No other prophet save and except Holy Prophet Mohammed (ﷺ) has ever claimed since the commencement of creation that he is the Holy Spirit or Nebula through which everything has been created. It was on this basis that Mohammed ﷺ has confirmed "I was a prophet, whilst Adam was between water and clay". No such claim has been made by anyone else since the creation of Adam.

CONFIRMATION IN GOSPEL OF BARNABAS

This was also confirmed by Jesus to his followers in the undermentioned passages, from pages 225-227, of "The Gospel of Barnabas":

"Then", said the Priest, "how shall the Messiah be called and what sign shall reveal his coming?"

"Jesus answered: The name of the Messiah is Admirable, for God Himself gave him the name when He had created his soul, and placed it in Celestial splendour. God said:

Wait Mohammed ﷺ, for thy sake I will create Paradise, the world and a great multitude of creatures, whereof I make thee a present, insomuch that who shall bless thee, shall be blessed, and whoso shall curse thee, shall be accursed. When I shall send thee unto the world, I shall send thee as My Messenger of salvation, (i.e. as the Promised Comforter) and thy word shall be true, insomuch that heaven and earth shall fail, but thy faith shall never fail.

"MOHAMMED" ﷺ IS HIS BLESSED NAME

"Then the crowd lifted up their voices saying: 'O God, send us Thy messenger. O Mohammed (ﷺ), come quickly for the salvation of the world." - (Gospel of Barnabas, pages 225- 227).

REFERENCES IN THE BIBLE

The Holy Bible also admits these fundamental truths, describing Nur-e-Mohammedi as "The Holy Spirit", "The Spirit of Truth" and "Logos" or "The Word of God" in addition to "Comforter" or Blessings for the entire Universe, as will be seen from the following quotations:

"In the beginning was the 'Word' and the 'Word' (of God or 'Logos') was with God ...

"The same was in the beginning with God.

"All things were made out of him (Logos) and without him there was not

anything made that was made (by God).

In him was life; and the life was the light (Nur-e-Mohammedi) of men.

"And the light (Nur) shineth in darkness; and the darkness Comprehended it not" (St John 1 : 1-5).

"But Ahmad Rahmat-Ul-lil-Aalameen" (now forged from the Original Hebrew Aramaic Script into Greek as "Parakletos" which stands for Illustrious Comforter. The Arabic translation of the New Testament however still carries the name "Ahmad"), which is the Holy Ghost (Logos) whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said to you. (St John 14 : 26).

It is obvious that the "Holy Light of Truth" himself must be fairer than all beauties that have been created out of him. Grace and blessings all the time should flow from his lips. The burden of the management of Allah 's kingdom, the entire creation, should be upon his shoulders. Therefore he should be the most mighty, full of glory and majesty amongst all creation. What he really is will thus be known to only One, and that is to his Creator - Allah.

If men say he is this or that, it is not of much value because people may be influenced, but Allah says so in the various Holy Books then there is no scope for contradictions. Disbelievers in the Divine messages would naturally expose themselves for punishment from the Lord as warned by Jesus in the Gospel of Barnabas quoted earlier.

(8) WHO IS MOHAMMED ﷺ?

Here are a few passages from the Last of the Divine messages:

"Had We (Allah) appointed an angel (as the Messenger for human beings) We (Allah) assuredly would have made him (to appear before mankind as) a man; and (Allah has thus) hidden from them (the truth of who or what His Messenger - The Logos or the Holy Spirit of Truth - Nur-e-Mohammedi, is in reality. He is that from which the entire Universe has been created). This is a matter in which they (mankind) have already been covered with confusion (save those few Sufi saints who have been given the secret of 'Alif, Lam and Mim' from their Lord through his 'Wali' or Saints)" (Qur'an VI : 9).

"O Prophet (Mohammed ﷺ)! Lo We (Allah) have sent thee as a witness and as a bringer of glad tidings (Qur'an) and a warner (to mankind). (Qur'an 33: 45)

"And as one who invites to Allah by His permission and as a shining 'Lamp'

that spreads the 'Light'. - (Qur'an 33 : 46).

"Lo! Allah and (all) His Angels (continuously) send 'salluna' (i.e. prayers of glorification) on the Prophet, (because he is Nur-e- Mohammedi from which everything in the Universe has been created). O Ye who believe! (you are ordered by Allah to) also send 'Sallu' (i.e. prayers of glorification) on him and offer 'Sallemu' (i.e. Peace of Allah and salutation) to him with 'tasleema' - a worthy (i.e. respectful) manner. - (Qur'an 33 : 57).

(9) THE COVENANT OF THE PROPHETS

Allah in order to honour His beloved still further decided to give the most unique position in creation to Mohammed ﷺ, the Prophet, who is the "Logos" or the Holy Spirit, through whom the entire creation has come about and through whom the Universe will be blessed. This is confirmed from the sacred covenant extracted from the Prophet Adam, the first man, and all prophets that came after him up to and including Jesus, in the following passage:

"When Allah made (His) covenant with (all) the Prophets (commencing from Adam to Jesus and said): Behold that which I have given you of the Scripture and knowledge. And afterwards there will come unto you (i.e. your followers, the promised and foretold) messenger (Mohammed ﷺ), confirming that which you possess (i.e. Torah, Psalms, Evangel). Ye shall (instruct your followers to) believe in him (and give up all the earlier teachings which would have become corrupted before the advent of Mohammed ﷺ) and ye shall (instruct your followers) to help him. He (Allah) asked: Do ye agree and will ye take up My burden (which I am placing upon you) in this matter? They (all the prophets from Adam to Jesus) confirmed: We agree. He (Allah) said: Then bear ye witness (to this covenant). I will be a witness with you (to your followers as to whether or not they give up the old corrupted and forged teachings and follow the promised Prophet). - (Qur'an 3 : 81).

"Then whosoever after this shall turn away: they will be miscreants" - (Qur'an 3 : 82).

On pages 105 of "Gospel of Barnabas" Jesus confirms:

"Then answered Jesus: Verily I say unto you, that Satan ever seeketh to annul the laws of God: and therefore he and his followers, hypocrites and evil-doers, the former with false doctrine, the latter with lewd living, today have contaminated almost all things, so that scarcely is the truth found. Woe to the

hypocrites: for the praises of this world turn for them into insults and torments in hell.

"I therefore say unto you that the messenger of God is a splendour that shall give gladness to nearly all that God hath made, for he is adorned with the spirit of understanding and of counsel, the spirit of wisdom and might, the spirit of fear and love, the spirit of prudence and temperance; he is adorned with the spirit of charity and mercy, the spirit of justice and piety, the spirit of gentleness and patience which he (individually) had received from God three times more than He hath given to all His creatures (put together).

"O blessed time, when shall he come to the world: Believe me that I have seen him and have done him reverence, even as every prophet hath seen him: seeing that if his spirit God giveth to them prophecy (i.e. prophethood). And when I saw him my soul was filled with consolation, saying: 'O Mohammed ﷺ. God be with thee, and may he make me worthy to untie thy shoe-latchet, for obtaining this, I shall be a great prophet and holy one of God.'

"And having said this, Jesus rendered his thanks to God". - (Gospel of Barnabas, page 105).

UNIQUE POSITION OF PROPHET MOHAMMED ﷺ

From all the foregoing it becomes absolutely evident how unique was the position of Mohammed ﷺ, the Mahboob or the beloved of the Almighty Creator, for whose honour the entire Universe has been created via him, and which will be blessed also only through him.

SUBMIT TO DIVINE WISHES

Today's scientific progress in nuclear weapons of mass destruction has given the world the very tools by which Allah will make us destroy ourselves, because of our disobedience to His Universally published commandments.

O Mankind! Even now submit yourselves to His wishes and the tools for salvation will be provided.

'LIGHT OF MOHAMMED' ﷺ DISPELLED DARK AGES

WHEN NUR-E-MOHAMMEDI ﷺ came on earth as the Promised mankind everywhere had fallen into such depths of ignorance that it threatened the very existence of man. Europe was in the midst of her Dark Ages. Arabia was even worse off!

The promised Prophet Mohammed ﷺ, the Holy Spirit, the Light of Truth came and guided mankind to "Al Islam" or "Surrender to the Will of the Almighty Creator, without any scope for distinctions of caste, colour, creed, languages or nationality". He started a force of universal love, unity and brotherhood. He thus laid the foundations for Allah's Kingdom on Earth - Thy will be done on Earth as it is in Heaven".

The extent to which mankind progressed and developed in the thirty years after Mohammed ﷺ passed away from earthly life, was not achieved by the children of Adam in the 4 500 years before his time. Thus Islam educated the ignorant people of the earth from the shores of the Atlantic to China in such a way as to provide security, rights of women, basis for abolition of slavery by giving everybody equal rights, and freedom of speech, freedom from fear, the protection of the weak, and social democracy.

'ISLAM COMMUNICATED ITS FIRST GLOW TO EUROPEAN LIFE'

This was followed by a period of three hundred years in which the greatest philosophers, artists, mathematicians, scientists and educationalists were able to shine out from Islam and instruct Europe whilst she was still in her Dark Ages. Says Briffault in his "The Making of Humanity":

"Neither Roger Bacon nor his later namesake has any title to be credited with having introduced the experimental method. Roger Bacon was no more than one of the apostles of Muslim science and method to Christian Europe... Science is the momentous contribution of Arab civilisation to the modern world, (though) it was not science alone which brought Europe back to life. Other and manifold influences from the civilisation of Islam communicated its first glow to European life."(p.202).

Since then man has continued this progress initiated by Prophet Mohammed ﷺ, the Logos. For example, what man has achieved in the past couple of centuries is greater than what had been accomplished in the previous 6 000 years. This progress is still continuing day by day with more impressive discoveries and scientific achievements. All this is thanks to Nur-e-Mohammedi or 'Light of Mohammed' ﷺ (which in the words of Briffault, "communicated the first GLOW to European life" and thus to humanity, through the followers of Prophet Mohammed ﷺ) coming on earth as the final Promised Prophet!

TAUGHT NEW MEANING ON CREATIONS OF GOD

Thus Mohammed ﷺ, the Logos, taught for the first time since the advent of Man that the sun, the moon, the heaven. the rivers, the hills, the seas, the earth and all elements in them are not only subservient to man, but are also for man's benefit, comfort, upliftment and service. The Qur'an also confirms repeatedly these teachings. One example is quoted hereunder:

"Allah is He, Who created the heavens and the earth, and causeth water to descend from the sky, thereby producing fruits as food for you, and maketh the ships to be of service unto you (for trading, fishing and acquiring food and carrying cargoes), that they may stay afloat (to run) upon the sea at his command; and hath made of service unto you the rivers (of water, Oil and underground natural gas and the underground veins of metals, coal, ores and chemicals);

"And hath made the sun and the moon, constant in their courses, as so to be of service unto you and hath made of service unto you the night and the day" (Qur'an XIV : 32 & 33).

All praise be to Allah through His creation of "Nur-e-Mohammedi" not only we human beings, but all other creation came into being for the service of man.

CHAPTER 2

WITNESSING OF "NUR-E-MOHAMMEDI" AND MIRACULOUS EVENTS BEFORE AND AFTER . . .

BIRTH OF HOLY PROPHET MOHAMMED ﷺ

THE MARTYRDOM OF PROPHET JOHN (YAHYA)

The forerunner of Jesus of Nazareth, the son of the Virgin Mary, was the Prophet John, son of Zakariah. He was beheaded by King Herod, the Tetrarch of Galilee, as recorded in the Bible:

"And he (Herod) sent, and beheaded John in the prison." (St Matthew, 14 :10)

THE PROPHECY OF JESUS ON THE BIRTH OF THE FATHER OF THE PROMISED PROPHET MOHAMMED ﷺ

The Prophet John's body was buried by his disciples, as the Bible states:

"And his disciples came, and took up the body, and buried it, and went and told Jesus." (St Matthew, 14 : 12).

They tried to wash the blood-stained clothes but the blood-stains would not be washed away. Because Jesus was one of the disciples of the Prophet John, they went and reported the matter to Jesus (St Matt. 14 : 12). Jesus foretold that these blood-stains would not come off the clothes until the date of the birth of the father of the Promised Prophet. On this day the blood would become fresh and by itself flow off the clothes miraculously, leaving them pure white!

On the date of the birth of Abdullah, the father of Mohammed ﷺ, the Jewish Elders in Syria saw the blood-stains become fresh and drip off miraculously from the Prophet john's preserved blood-stained clothes, until they became pure white. Thereupon some of the learned Jews came from Palestine and Syria to Mecca to enquire about this new-born child. When they saw the "Nur-e-Mohammedi" (Light of Mohammed ﷺ) on the forehead of the child Abdullah, they recognised him and said this is "Nur-e-Mohammedi" of the Promised Prophet (i.e. Mohammed ﷺ).

Hence they realised that Abdullah was going to be the father of the Promised Prophet as foretold by Jesus in relation to the blood-stained clothes of John, the son of Zakariah (pages 10 and 12 of "Ahsan-ul-Muwaiz" in Urdu by Maulana Mohammed Ebrahim Qadri, Dehelvi, published by Kutubkhana Rashidiah,

Urdu Bazar, Jama Masjid, Delhi).

ATTEMPT TO MURDER THE FATHER OF THE PROMISED PROPHET

The Jews of those days, who were famous for murdering their prophets, decided to send an armed band of 90 persons from Syria to kill Abdullah. This incident took place when Abdullah had grown up into a young man, but before he got married. Thus they conspired to prevent the birth of the Promised Prophet Mohammed ﷺ, so as to ensure that the prophethood, which for so long had been amongst the children of Isaac (i.e. the Jews) may not get transferred to the children of Ismael i.e. their brethren tribe, as foretold repeatedly in the Holy Bible (Deuteronomy 18 :18, 19; Acts 3 : 21-25). Deuteronomy 18 :18 states:

"I shall raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him." (Deuteronomy, 18 :18).

One day these assassins got their golden opportunity. Abdullah had gone out hunting alone in one of the surrounding areas. Wahab bin Abdul Munaf, his would-be-father-in-law, was also out hunting on that day. He saw from a distance that Abdullah was suddenly encircled on all sides by 90 armed men with drawn swords, all proceeding to attack the defenceless Abdullah. Wahab ibn Abdul Munaf and his men rushed to the rescue of Abdullah. But before they could even take a few steps, he (Wahab ibn Abdul Munaf) saw that a number of horsemen came down from the sky. These slew all the 90 attackers, and Abdullah was saved even before assistance could reach him.

MARRIAGE OF ABDULLAH

Wahab bin Abdul Munaf then took Abdullah safely away from the pile of the 90 corpses to his brother Abdul Muttalib, the father of Abdullah. After relating the incident he proposed that his nephew Abdullah be married to his young daughter Aamena. Accordingly they were married. The very night of their marriage, the "Nur-e-Mohammedi" went from the forehead of Abdullah into the forehead of Aamena. This was Friday the 12th of the Lunar Month of Jamadi-Us-Sani (page 8, Vol. II, Tafrihul Askia Fil Ahwal Ul Ambia).

Shortly after Abdullah left for Yathrib (now known as Madinah). He did not return because he died on the return journey.

THE VISIT OF ANGELS AND EARLIER PROPHETS TO THE PREGNANT MOTHER FORETELLING THAT HER CHILD WOULD BE THE PROMISED PROPHET

Aamena informed the household members that she was often being visited by angels and the previous prophets who announced that the child in her womb was Mohammed ﷺ, the Promised Prophet, through whom the world would be blessed. They thought that perhaps some evil spirits might be appearing to Aamena, so just a few days before the birth, they chained her up, so that the hand-cuffs and the chains made of iron would act as charms to ward off the evil spirits.

That night she beheld an aged man come to her. he touched the iron of the handcuffs and chains and they broke and fell away from her neck and hands, and she became free. She asked him who he was. The old man replied that he was "Ibrahim Khalil Allah" i.e. Prophet Abraham, the friend of Allah.

Prophet Abraham said Allah had ordered him to sacrifice Ishmael, who was then his one and only son. At that point in time he had no news of any more children or grand-children. Therefore he had taken Ishmael to sacrifice him on mount Monah in accordance with Allah's orders. Ishmael, however, was saved miraculously and a ram was killed instead of him. When this happened and his beloved Ishmael was saved, he had prayed to the Creator that his child be blessed with the Promised Prophet through whom the world be blessed, and which prayer Allah had accepted. This promise of Allah was now going to be fulfilled when the child in Aamena's womb was born.

In the Bible, Genesis 22 : 18 confirms that promise to Abraham:
"And in thy seed (through this one and only child Ishmael) shall all the nations of the earth be blessed; because thou hast obeyed My voice."

Abraham than said to Aamena: "The child now in your womb, whose name will be Mohammed ﷺ, is the only prophet from the descendants of my first son and heir, Ishmael" (pages 17 and 18, "Ahsan Ul Muwaiz").

Abraham explained that the reason for the visit of angels to her and the earlier prophets was due to the fact that she was to be the mother of the Promised Prophet. Thus Aamena became the third woman in the whole of creation to receive direct visits of Angels. The first was her ancestral grandmother Princess Hagar of Egypt, the second wife of Abraham. The second was the Virgin Mary. the mother of Jesus.

THE BIRTH OF MOHAMMED (ﷺ)

Aamena stated that as soon as the labour pains of child birth started, an angel came and asked her to drink from a cup in his hand. This drink was whiter than milk and sweeter than honey. As soon as she drank this heavenly drink her pain disappeared and all fear left her (pages 33-34, Vol. II, Ajaibul Qasas).

Aamena then saw the gates of Heaven open. The angels came for the adoration of the new babe. Three angels went towards the Kaabah. One angel stayed over the Kaabah, one went to the East and the other towards the West. A light then spread out lighting up the universe. In this miraculous light, Aamena stated, she could see distinctly the palaces of Palestine and Syria (pages 18-19, Ashsan-ul Muwaiz).

Then four unknown ladies appeared miraculously before Aamena to attend to the child-birth (pages 43-44, Vol. II, Ajaibul Qasas).

The first, who was very tall, said, she was Eve, the mother of mankind.

The second was Sarah, the mother of the Prophet Isaac, and the grandmother of Jacob, whose children were the Israelites, to pave the way for the forgiveness of the Jews, if they followed this child (Mohammed ﷺ).

The third was Princess Hagar of Egypt, the mother of Prophet Ishmael. She came, with Otto (a sweet-smelling essence) from Heaven, to express her love for this great grand-child from the descendants which fulfilled Allah's promise to her husband Prophet Abraham: "the world would be blessed through thy seed" (Genesis 22 : 18).

The fourth was Queen Asiya, daughter of Mazahim. She was the wife of the Pharaoh of the time of Moses. She was that queen of Egypt who brought up Moses from a little child when he was found floating in the basket on the river Nile. She was the first person in the Pharaoh's court who believed in Allah upon seeing how small miraculous snake made by the staff of Moses ate up the bigger snakes of the Egyptian magicians. Whereupon the enraged Pharaoh tortured her severely, but in spite of this she refused to give up her faith.

Eventually the Pharaoh had her (Asiya) publicly stripped naked and thrown into the fire, thus allowing her to wear the glories of a martyr's crown. This treatment was also given to those magicians who had converted to the truth taught by Moses upon seeing how the small snake made by the staff of Moses miraculously ate up the larger magical snakes.

IN THE HANDS of these four great nurses was Mohammed ﷺ born with his foreskin already circumcised miraculously, with his navel cord already separated miraculously from his mother's body and his body miraculously pure and clean without any kind of blood or filth on it (pages 10-13, Vol. II, Tafrihul Askia Fil Ahwal ul Ambia).

Thus was Mohammed ﷺ born on Monday the 12th of the lunar month of Rabi-ul-Awwal at dawn, i.e. the time between the end of the night and the commencement of daylight, 53 lunar years before Hijrah, which corresponded to 20th April 570 A.D.

MIRACULOUS HAPPENINGS AFTER BIRTH

Immediately upon birth, the child Mohammed ﷺ miraculously did prostration to Allah and recited miraculously in a clear voice with his right hand index raised miraculously, as if in the act of giving evidence (page 13, Vol. II, Tafrihul Askia Fil Ahwal ul Ambia) and said the following words:
"Ash-hadu an la ilaaha il lal lahu Anna Mohammadur Rasulallah; Ya Rabbe habli Ummati".

Translation: "I give evidence that none is worthy of divine worship except Allah. I am Mohammed, the messenger of Allah." "O Sustainer (of the Universe) bless me (and) those who follow me."

At once Allah spoke to His beloved as one who speaks face to face with his friend and replied:
Translation from the Arabic:
"I have blessed you (O Mohammed ﷺ) and those who follow you. O Angels, be ye witnesses of the fact that when he has not forgotten his followers upon his birth, then how can he forget them on the day of Judgement" (page 44, Vol. II, Ajaibal Qasas).

AFTER THE ADORATION of Allah and giving evidence of His Oneness, the child Mohammed picked up miraculously a handful of earth from the ground in his tiny fist. When this incident was related to Abu Lahab (the Uncle of the Holy Prophet), he foretold that one day this child would become the ruler of this world(page 20, Vol. I, Ahsan ul Muwaiz).

Three angels appeared. One of them took a seal and marked the right shoulder and handed over the child to the mother (page 13, Vol. II, Tafrihul Askia Fil Ahwal ul Ambia). A voice announced: "Ruler of the whole Universe, the Universe is your slave" (page 13, Vol. II, of ibid).

When Aamena looked upon the face of the child it was shining like a full moon and perfume of the finest otto was coming from the body (page 21, Vol. I. Ahsan ul Muwaiz) as foretold in the Song of Solomon, 5 : 8-16.

A white cloud then appeared inexplicably and covered him and took him away saying:
"O animals on the face of the earth, fishes in the seas, and the trees remember the name of this child (Mohammed ﷺ) and recognise him well. he has combined in himself all the wonderful and good qualities that were in all the prophets that have come on earth from Adam to Jesus." When the cloud returned and replaced the child, he was clothed in green silk (page 13, Vol. II, Tafrihul Askia Fil Ahwal ul Ambia).

INCIDENTS EXPERIENCED BY ABDUL MUTTALEB AT THE TIME OF THE BIRTH OF MOHAMMED ﷺ

Abdul Muttaleb, the grandfather of Mohammed ﷺ, and some other Meccans, were at the Kaabah at this early hour before dawn. All of a sudden they were surprised to see the walls of the Kaabah bow miraculously before "Mukam-e-Ebrahim" or the "Station of Abraham", a construction near the Kaabah, where Abraham had stood and prayed during the building of the Kaabah.

Then miraculously the Kaabah spoke as follows: (Translation from the Arabic)
"Allah is the greatest, Allah is the greatest, He is the Sustainer of Mohammed ﷺ, who will purify the Kaabah from idols and idolatry and restore it to (its honoured position of) the House of Allah. Aamena has just given birth to this child.

Abdul Muttaleb hearing the walls of the Kaabah talk and seeing all the idols fall, ran home to verify if his daughter-in-law had given birth to a child. He did not find Nur-e-Mohammedi shining from Aamena's forehead. He thus knew the child was already born, so he asked Aamena: "Please show me, where is my grandchild."

Aamena replied that Mohammed ﷺ was in the nest room but nobody could see him for three days, as the angels and the dwellers of heaven were paying homage to the child.

Abdul Muttaleb tried to force his way into that room but he was confronted by an angel with a drawn sword, who told the grandfather not to advance any further and that he could not see the child until the spiritual dwellers of heaven

had completed their adoration.

Abdul Muttaleb wanted to tell the Meccans but he was struck dumb, strangely for three days just as Zakariah had been struck dumb at the time of the birth of his son Prophet John (St Luke 1: 57-63)

And he had been born at Mecca and gave a full description of him as "Nur-e-Mohammedi", through whom the universe should be blessed.

Amer had a deformed daughter. She was also seeing and hearing all that was taking place. She prayed aloud: "O Allah, in the name of this Mohammed ﷺ who is just born, I pray that I be cured." At once she was cured completely.

So impressed were they all at this miracle performed by merely taking his name, that the family journeyed to Mecca to pay homage to this holy child. They traced Abdul Muttaleb, the grandfather of Mohammed ﷺ, and asked him to show them this wondrous child Mohammed ﷺ. On seeing his marvellous face, Amer bowed before the child and collapsed out of joy and died on the spot. Thus Amer was honoured as the first martyr out of love for Mohammed ﷺ. (pages 23-24, Ahsan ul Muwaiz).

THE ROMAN EMPEROR AND THE BIRTH OF MOHAMMED ﷺ

The Roman Emperor Justin II was frightened and alarmed on the date of the birth of Mohammed ﷺ. Because when he went into the royal Chapel to pray on that morning he was very much surprised to find that the beautiful statue of Jesus Christ had very strangely come out of its firm base and was lying on the ground. It reminded him of the foretelling of Jesus that on the date of the birth of the Promised Prophet all idols all over the world would fall down (page 169, Gospel of Barnabas). As he lifted up the idol of Christ it spoke and again fell on its face onto the floor and declared:

(a) A child has been born with his foreskin circumcised miraculously.

(b) This child would be the greatest personage to come on earth and he would be from amongst the circumcised people.

(c) This Baby was not from a Jewish family but from the brethren of the Jews, i.e. a tribe which was related by blood to the Jews!

(d) He would be a destroyer of idols and lay the foundation for the destruction of idolatry.

(e) Those who would not listen to his teachings would be losers in this earth and in the hereafter.

(f) That he would be the light of learning, which would be the cause of filling the earth with wisdom and knowledge and removing the darkness of ignorance.

UNIVERSAL CELEBRATION ON THE BIRTH OF MOHAMMED ﷺ

Not only did the angels of heaven, the trees and the mountains celebrate the birth of Mohammed ﷺ as is evident from the incidents of Amer of Yemen given herebefore, but all the animals also celebrated on the night of the birth of Mohammed ﷺ. This is evident from the recordings on page 14 of "Ahsan ul Muwaiz". In fact the whole universe rejoiced at his birth.

CHAPTER 3

THE RULING

ACCORDING TO ISLAMIC LAW IN JUSTIFICATION OF:

(1) MEELAD-UN-NABI

(2) MEELAD FEAST

(3) QIYAAM

(4) SALAAMI

(5) DUA AFTER TARAWEEH

(6) TARQIYAH

QUESTIONS

QUESTION No. 1

Is it permissible to hold Meelad-un-Nabi (Prophet's Birthday) functions in the month of Rabi-ul-awwal or during any other month by invitation, with fixation celebration and necessity?

QUESTION No. 2

Is it permissible to stand while sending salutations upon the Holy Prophet (peace be upon him) during Moulood gatherings?

QUESTION No. 3

Is it permissible to address the Holy Prophet (peace be upon him) in the first person, like as in:

OH PROPHET, PEACE UPON THEE! (YA NABI SALAAM ALAIKA)

OH MESSENGER, PEACE UPON THEE! (YA RASOOL SALAAM ALAIKA)

OH BELOVED, PEACE BE UPON THEE! (YA HABEEB SALAAM ALAIKA)

ALLAH'S BLESSING UPON THEE! (SWALAWATULLAH ALAIKA)

QUESTION No. 4

Is it permissible during Rabi-ul-awwal or any other month to prepare food for

Meelad-un-Nabi and feed Muslims or distribute the food among them?

QUESTION No. 5

Is it permissible after every rakaats (tarweeha) of taraweeh prayers during the month of Ramadaan for the Imaam to lift his hands up and recite aloud duaa and fateha?

QUESTION No. 6

Is it permissible on Fridays before the Imaam ascends the mimbar to recite 'tarqiyya' i.e. the famous verse 'Innallaha wa malaaikatuhu ...' loudly?

ANSWERS TO QUESTIONS 1, 2, 3 AND 4

PROOF No. 1

From the enlightened period of the four Caliphs there is sufficient and strong proof that the esteemed Companions of the Holy Prophet Mohammed (ﷺ) had established in their homes and in the gatherings Meelad-un-Nabi. Further, all the mentors, accomplished saints and learned of Islam held Moulood functions by invitation and fixation and celebration, and the necessity, thereby engaging in this great act of worship with much spiritual felicity.

'Eulogy of the Prophet, to me, is good worship. The hypocrite cannot tolerate this, my servitude.

PROPHET'S DAY, Life of the Prophet (ﷺ) Mouloodun-Nabi, Meelad Jalsa, to have any of these gatherings on an arranged day, by invitation, with celebration and with consistent necessity and to recite Salaat-o-salaam, addressing the Holy Prophet (ﷺ) standing, and to prepare food, all these are actions of worship, and hence recompensible.

'In the heart of a Muslim is entrenched the honour of Mustafa (peace be upon him).

'Our worth and respect is solely due to the name of Mustafa (peace be upon him).

PROOF No. 2

In Mouloodun-Nabi and poetic salaami there is only Durood and Salaam and the life of the Holy Prophet (ﷺ) which is related to the people and they are thus informed of the Prophet's (ﷺ) exemplary actions and of his practical life. This is Islam's most important obligation and best form of worship, and herein is success and goodness for all Muslims.

Allah, The Most High, says: 'In the Prophet of Allah there is for you an

excellent exemplar.

That it is necessary for you to learn the ways of the Prophet (ﷺ) and then follow in his footsteps, because his person is the fountainhead of all blessings. Surah Ahzab Verse 22, in this verse Allah The Almighty commands us that establish the Meelad, record the life of the Holy Prophet (ﷺ) through talks and through poetic expression and engender his exemplary behaviour and salute and bless him and direct the Muslims herein so that they can act fully. This verse of the Qur'an supports the holding of Mouloodun -Nabi.

PROOF No. 3

The Holy Prophet's (ﷺ) distinction as being the Best of the Prophets is a fact whereupon the people of Islam have concurred. Allama Taftazani (upon him peace) states that all Muslims are united in that the Holy Prophet (ﷺ) is the crown of all creation. (Sharah Fiqah Akbar - Page 22).

THUS, is understood herefrom that, if anyone does not regard the Holy Prophet (peace be upon him) as the best of the Prophets or disengages from his laud and praise or displays disregard for the Moulood-un-Nabi or Durood and Salaam or the standing up in respect of the Prophet (ﷺ), or to partake in the food, or he rejects these actions, or says it is a bad innovation, or uses disrespectful terms about them, then doubtless such a person, in the view of AHLE-SUNNAT WAL JAMA'AT, is lost, astray, leads astray and there is fear of disbelief - Allah's Protection thereform.

PROOF No. 4

'Without doubt, the Night of the birth of the Holy Prophet (ﷺ) is more majestic then the Night of Majesty (LAILATUL-QADR)'. (From MAJMUAT-UL-FATAWA, Page 87, Vol. 1 by Allama Lucknowi).

PROOF No. 5

The birth of the Holy prophet (ﷺ) is an event of great happiness and immense felicity and rejoicing and this happiness is not confined to time and place, but in fact the LOVE of the Holy Prophet (ﷺ) is entrenched within every believer at all times.

IN AN AUTHENTIC Hadith (reported by Bukhari and Muslim), the Prophet of Islam (peace be upon him)declares! None of you shall be believers until I become more beloved to him than his children, his parents and all mankind', and in a further narration: '...than his life and his possessions and his family!

A poet says:

Without love of the Prophet none reaches Allah,
He who is not the Prophet's is not Allah's.
In whose eyes there is an absence of LOVE,
He shall never behold the beauty of the beloved.
Belief is incomplete without the Prophet's LOVE,
Any monotheist shall never a Muslim be.
Prayer, alms fast and pilgrimage all done,
alas, then too, I can never be a Muslim.
Until I am sacrificed to the honour of Mustafa (ﷺ),
God Witness - my belief shall never attain perfection.

The Shaikh of Orators, Allama Ibni Nabata says:
"That Muslim who honours and reveres the Birth of the Holy Prophet (ﷺ), will be worthy of Paradise."

"The hateful infidel Abu Lahab, freed his slaves Thuwaiba in happiness, when she brought him the news of the Glorious Prophet's birth! Because of this display of happiness at the Birth of the Holy Prophet Mohammed (ﷺ), Abu Lahab, a kaafir, receives reprieve in his punishment on the eve of every Monday! So what a believer, a lover of the Holy Prophet (ﷺ) who in the happiness of the Prophet's (ﷺ) birth holds celebration, recounts the events of the birth of the Holy Prophet (ﷺ) in prose and poetry, recites Durood and Salaam, stands in respect, prepared food? Indeed his is great reward and elevated station.

PROOF No. 6

Allama Ibni Jawzi and Shaikh Abdul Haq Muhaddith of Delhi (Allah's Mercy upon them) declares that:
"Whichever Muslim holds the Moulood Shareef of the Holy Prophet (peace be upon him) and recites or enrols others to recite in prose or poetry or through lectures or discourses about the Holy Prophet's (ﷺ) life, his battles, his miracles or his noble character, then there shall be thousands of blessings for such implementers of good.

"The Holy Companions (on whom be peace) enlightened their gatherings with the remembrances of the Great Prophet (ﷺ). To recite Moulood Shareef and to establish such gatherings in a means of reward in both worlds. There is no type of sin whatever therein, and in the Hadith it is substantiated to gather people for occasions of happiness.

"Hazrat Bilal (Allah be pleased with him) gathered the people on direction of the Holy Prophet (ﷺ) and talked to them about the Prophet's Birth. Shariat has permitted the celebration of the Prophet's Birthday and the establisher thereof is deserving of great rewards." (Majmua tul-Fatawa Vol. 2 Page 282)

PROOF No. 7

In an authenticated narration, hazrat Abi Mas'ood Al-Ansari (Allah be pleased with him) reports that the Holy Prophet (ﷺ) says that any Muslim who institutes a commendable practice in Islam, he will receive reward therefor, and whoever acts thereupon, he shall receive that reward too, without their reward diminishing. (Muslim - Mishkaat Vol. 1 Page 97).

PROOF No. 8

Whichever Muslim calls another Muslim towards works of good and invites him to such action, then he will enjoy the rewards of the implementer of that action. (Muslim - Mishkaat Vol. 1 Page 96).

PROOF No. 9

Hadrat Allama Maulana Hay Lucknowi (Allah's Mercy on him), writes:
"The majority of leaders of a Spiritual Order (Mercy upon them) have been intimated through dreams that the Holy Prophet (ﷺ) showed happiness at the celebration of Meelad Shareef."

Shaikhul-Islam Hazrat Maulana Abdul Haq Muhaddith of Delhi (Allah's Mercy be upon him) states:

"Among the proven benefits of Meelad Shareef is that, that year will be a period of no fear, but of good tidings for the realisation of intentions and desires. Thus, those people who decry it as 'bidat' (innovation) then know that such objection is in contrast with the Shariat of Islam. Holding Meelad-un-Nabi is of great reward and recompense.

"The Muslim masses of Makka Muazzama, Madina Munawwara, Basra, Yemen, Persia, India and Pakistan, after the sighting of the moon for the month of Rabi-ul-awwal, rejoice and celebrate Meelad-un-Nabi and organise, invite and with predetermination set about to hold functions. Also during other months on different dates Meelad-un-Nabi is held where people rejoice and become recipients of reward."

The Holy Prophet (ﷺ) states: 'Actions are founded upon intentions, for every person, the fruit of his intention', (Bukhari, Muslim, Abu Dawood Majmuatul - Fatawa Vol. 2 Page 282).

PROOF No. 10

To inform the Muslims about the Great, Glorious Prophet (ﷺ) of Allah, to recite Moulood Shareef, to send Salaat and Salaam in Urdu verse as is customarily read or in any other form, and to stand while reciting salaam, and to feed the people and to distribute sweets is permissible and proper. None of the Ulama of the Ahle-Sunnat Wal Jama'at have differed about this.

Imam Mohammed Buseeri (Allah's Mercy upon him) writes in his Qaseeda Burda Shareef:

'Say whatever thou want in his praise for whatever is said will all be fitting and correct to his person'.

'Say everything you wish in appraisal of your Prophet, only do not view him as the Christians called Hazrat Isa (peace be upon him)' i.e. do not assign sonhood.

Allah The Almighty says:
'And (OH PROPHET!) We have Elevated for you your remembrances' (Surah Alam-Nashrah, Verse 4).

Allah The Almighty says in a Hadith-e-Qudsi:
'When I am remembered, thou art remembered with Me'.
(Durrul-Manthoor :Imam Suyuti, (Allah's Mercy on him)).

In the azaan, iqamat, Friday sermon, in the Kalimah Tayyiba, in the Tahiyyat the name of the Holy Prophet (ﷺ) is mentioned with the name of Allah. On the doors of paradise and upon the portals of the Arsh, the esteemed name of the Holy Prophet (ﷺ) is engraved. Amongst the Prophets and the Angels, his name is elevated.

In the world all sane people take his name with reverence and request and where Allah Almighty has commanded His Obedience he has also impressed upon the following of His Beloved Prophet (ﷺ). When Allah is remembered by His creation, then the Holy Prophet (ﷺ) is also remembered. Allah Himself sends Salaam upon the Holy Prophet (ﷺ) and Commands others to do the same!

PROOF No. 11

To celebrate the birth of the Holy Prophet (ﷺ), with happiness and to praise him, to scent the gathering with perfume and rosewater and to lighten the atmosphere with the sweet melody of salaam, is all in all a means to earning reward and great blessing. How blessed is that heart that has, with the fervent

warmth of love and devotion, gathered the people at the function of Meelad and made them happy with food, sweets and salaami. Clean and pure are those tongues that speak with high praise of the Great Prophet of Allah.

'The moon split, the tree prostrated, the sun obeyed and the stone spoke. With all that, I do not say: Thou art God'.

In an authentic narration the Holy Prophet (ﷺ) says: 'Without doubt I have been sent as a gift of mercy'.

PROOF No. 12

Allah says in a Hadith-e-Qudsi: Oh Prophet, 'I have made your remembrances, so whosoever remembers thee, in fact has remembered ME'.

Allah The Almighty says in the Qur'an: 'The Prophet is closer to the believers than their own selves'. (Surah Ahzab Verse 7).

In another verse Allah says: 'And We have not sent thee but as a mercy to the complete universe'. (Surah Ambiyya, Verse 106).

Allama Sayyed Ja'far Barzanji (Allah's Mercy upon him) writes in his book 'Moulood Barzanji'.

To stand while reciting salaam upon the Holy Prophet (ﷺ) or to stand while mentioning the birth events of the Holy Prophet (ﷺ) is a good action. Leaders of the Narrators have deemed the standing in Meelad Shareef as desired and good. Thus, happiness for him who stands for the respect of the Holy Prophet (ﷺ) and whose aim and wish is the honour of the Illustrious Prophet (ﷺ). (Majmuatul-Fatawa, Vol. 2, Page 284).

PROOF No. 13

In a Hadith-e-Qudsi Allah says: 'Everybody seeks my favour and I seek your happiness Oh Mohammed'.

"Both worlds want Allah's favour.
Allah wants Mohammed's favour!
Soul of Imaan, kernel of the Qur'an, life of religion
All this is the LOVE of Rahmatul-lil-Alameen!"
"In takbeer and kalima, in prayer and azaan
The name of Mohammed is joined at Allah's.
Upon every tent and palace, upon every dome
You will find beautified by the name of Mohammed.
Says Adam: I found in the wideness of paradise
Written upon the Celestial Tree (TOOBA), the name of Mohammed!" ﷺ

PROOF No. 14

To prepare (niyaz/lungar) food at Meelad-un-Nabi gathering and to feed the people or distribute to them is an action of many learned, leaders, spiritual mentors and stains. Such an action is termed 'mandoob' or 'hasan' i.e. the implementor of such action received great reward.

HAZRAT SHAIKH Abdul Haq Muhaddith of Delhi (Allah's Mercy upon him) says: The benefits of Moulood-un-Nabi are:

1. The rejoicers of Moulood-un-Nabi will enjoy peace and safety that year.
2. He will receive glad tidings from Allah of the realisation and fulfilment of his wishes and desires. (Majmuatul-Fatawa-Allama Abdul Hay Lucknowi, Page 286).

PROOF No. 15

In the collections of Hazrat Abdullah Ibni Masood (Allah be pleased with him) is mentioned by him that : 'That which Muslims deem good, it is good in the eyes of Allah.'

(Masnad Ahmed. Tibrani. Durre Mukhtar Vol. 4, Page 32; Majumatul Fatawa Vol. 1. Page 342; Fatawa Azizi Vol. 1. Page 93).

PROOF No. 16

To hold Moulood Shareef is one of the great actions to attain nearness to Allah and this is obtained by feeding the people. reciting the Qur'an and by recitation of the praises of the Holy Prophet (ﷺ). (Resala Moulood Page 224, Hassan Ibni Ali Azhari Mudabigui - Resala Hasnul-Maqsad fi Amalil-Maulud, Page 22 - Allama Jalaluddin Suyuti).

PROOF No. 17

Im Makka Mukarrama. Madina Munawwara. Yemen. Persia. Egypt. Basra. India. Pakistan and other country's people. during Rabiul awwal or other months. celebrate with great splendour Prophet's Day and hold Meelad gatherings. where Qur'an is recited. the Prophet's (ﷺ) praises are sung, food is fed or distributed - people engage in all this with magnitude and purpose.

PROOF No. 18

Ibni Abil Majd says: ' Oh lover of the Prophet. immerse yourself in his love and perfume your tongue by his remembrance. and care not about the rejecters. because the sign of Allah's LOVE is the love of the Holy Prophet (ﷺ)'. (Kitab Jauhar-ul-Jur. Page 30).

Hazrat Alli (Karamallahu wajhahu) says: 'The Holy Prophet is more dear to us

than our wealth, our children, our fathers, our forebears, our mothers, and more dear to us than cold water at the time of severe thirst.' (Kitab Jauhar-ul-Jur, Page 30).

PROOF No. 19

Allama Maulana Abul-Khattab Maghribi (Allah's Mercy upon him) one of the renowned Ulama, wrote the first book on Moulood which he named 'Kitabul-Tanweer fi Moulod Basheerin-Nazeer', wherein, during the 7th Century Hijri, he writes this narration:

"Hazrat Abdullah Ibni Abbas reported that one day at his home he was discussing with others the events of the Birth of the Holy Prophet (ﷺ) and the listeners were enhanced by what they heard, they thanked Allah and sent Durood upon the Holy Prophet (ﷺ). At this time the Holy Prophet (peace be upon him) came to them, suddenly, and said to them: My intercession for you is made accepted." (At-tanweer, Page 25).

From this is proven that the Companions of the Holy Prophet (ﷺ) loved and believed in establishing Meelad-un-Nabi and invited people to listen to the events of the Prophet's (ﷺ) life and his birth.

Rejecters of Meelad, dishonourers of the Prophet (ﷺ) should take heed of this action of this great Companion of the Prophet (ﷺ), his cousin, the great Qur'anic commentator, Hazrat Abdullah ibni Abbas (Allah be pleased with him), and repent from their bad beliefs.

ALLAH, The Almighty, says: 'Allah leads astray whomsoever He wishes and Allah Guides whomsoever He wishes, on the straight path'. And astray are those who close upon them the doors of guidance'. (Surah An'aam Verse 39).

PROOF No. 20

It is reported by Hazrat Abu Darda (Allah be pleased with him) that he accompanied the Holy Prophet (ﷺ) to the house of Hazrat Aamir Ansari (Allah be pleased with him) where he was relating to his children and his tribe, whom he gathered, the events of the Birth of the Holy Prophet (ﷺ) and repeated: 'This is the day, this is the day.'

The Holy Prophet (ﷺ) exclaimed: 'Definitely Allah has opened His doors of Mercy upon thee, and all the Angels Beseech Allah for thy forgiveness; He who follows your action (Establishes Meelad-un-Nabi) he shall enjoy acquittance'. (Kitabut-Tanweer fi Maulad Basheerin-Nazeer, Page 25).

By the words: 'This day, this day', is understood that it was the special day of

the celebration of the Holy Prophet's Birth, that is, the 12th of RABI-UL AWWAL, and Hazrat Aamir (Allah be pleased with him) was reciting Maulood Shareef with special feeling.

PROOF No. 21

A narration from Sahih Muslim:

The Holy Prophet (ﷺ) was asked about the fasting on Mondays which he observed. The Prophet (ﷺ) answered: It is the day I was born and it is the day revelation first descended upon me. (Ad-durarul-Munazzam, Page 139).

The Holy Prophet (ﷺ) did not command the fasting on Mondays but observed it himself as it was the day of his Birth and the day of commencement of revelations, thus this day had special significance for the Holy Prophet (peace be upon him), thus his fasting on that day. So whoever commemorates his birthday and rejoices is the recipient of great good and reward.

To hold Meelad Shareef on a fixed day, to invite, to gather, to celebrate and to establish it, to distribute food and sweets is completely in accordance with the Code of Islam. Prayers, fasting, Friday prayers, the two Eids, the Pilgrimage and all obligations and actions are on fixed days and times.

The acceptors of Meelad have reckoned the permissibility of fixation of the function on a certain day in view of the fixed fast of the 10th of Muharram. This deduction is completely correct.

QUOTATIONS FROM THE RULINGS OF THE GRAND MUFTIS OF THE FOUR SCHOOLS REGARDING MEELAD SHAREEF

PROOF No. 22

Allama Jamal Hanafi, Mufti of Makka Mukarrama (Allah's Mercy upon him) was questioned that: Every year during the month of Rabiul-awwal Shareef the celebrations in honour of the Prophet's birthday are held, what is your ruling? Is it commendable, as many learned have ruled, like Imam Jalaluddin Suyuti, or is it a bad innovation?

Allama Jamal Hanafi (Allah's Mercy upon him) replies: 'Moulood Shareef is from among the good innovations'.

In support hereof Allama Jamal gives reference of Imam Abu Shammah and Imam Sakhawi (Allah's Mercy upon them). Imam Abu Shammah was the mentor of Allama Nawawi and Allama Imam Sakhawi was the mentor of

Allama Mulla Ali Qari Hanafi (Allah be pleased with them all).

Maulana Abdur-Rahman Siraj, Mufti of Makka Mukarrama was asked the same question. Here is his answer:
"Meelad Shareef is a Permissible action, that is, a good innovation. The greater majority of the predecessor learned men of Islam have ruled that Meelad Shareef is an action that is commended.

PROOF No. 23

HAZRAT SHAIKH Abubakr Bisouni Maliki (Allah's Mercy upon him). Mufti of Makka, in attestation of Hazrat Shaikh Jamaal's ruling, writes:
"I am informed of this question and whatever the Hanafite Mufti of Makka has clarified, is correct, and definitely in concurrence with the truth".

PROOF No. 24

In support of the fatwa, Hazrat Allama Mohammed Saeed Baseel (Allah's Mercy upon him). Sha'fi Mufti of Makka Muazzamma, writes:
"To celebrate Moulood-un-Nabi is an innovation, however it is an excellent innovation because it comprises of kindness towards the poor, Qur'anic recitations, increased remembrance and Durrod Shareef, display of happiness and shows love for the Holy Prophet (ﷺ). And all this is an extreme displeasure for the dirty hearted and hateful dishonourers of the Holy Prophet (ﷺ) from among the astray, heretics, disbelievers and polytheists."

QUOTATIONS REGARDING QIYAAM (STANDING IN RESPECT)

PROOF No. 25

Grand Mufti of the Hanafites at Makkah Muazzama, Allama Shaikh Abdullah Siraj (Allah's Mercy upon him) writes:
"The standing in honour at the time of the mention of the Holy Prophet's (ﷺ) Birth has been in practice for generations by the great leaders and the judges of Islam, regardless of any opposer thereof, and have established it. Thus it is a commendable act."

The words of Abdullah Ibni Masood (Allah be pleased with him) is sufficient:
"That action which the people deem good, is good in the eyes of Allah, too."

PROOF No. 26

Allama Jamaal, Mufti of Hanafis at Makka Muazzama writes: "To stand at the mention of the Prophet's Birth, has been pronounced a commendable action by a group of learned, as it is a good innovation."

PROOF No. 27

Allama Shaikh Siraj (Allah's Mercy upon him) writes: "To stand at the mention of the Prophet's Birth is permissible and commended just as the learned of Makka and Madina, Persia and the followers of the four Imams in Egypt have preferred."

PROOF No. 28

Grand Mufti Hazrat Allama Mohammed Saeed Baseel of the Shafi's writes:
"The standing in respect of the Birth remembrance of the Holy Prophet (ﷺ), some learned say it is commendable, and others rule it is a good innovation."

PROOF No. 29

Mufti of Hambalis at Makka Muazzama, Shaikh Khalf ibni Ibrahim writes:
"Standing at the mention of the Holy Prophet's Birth event is a practice of the learned and people of blessing, as this standing indicated the great honour and respect for the Holy Prophet (ﷺ), and standing for ones parents, for people of knowledge and leaders of nations is in accordance with the Sunnah."

PROOF No. 30

Hazrat Maulana Allama Hussin ibni Maliki, Grand Mufti, writes:
"Many learned have ruled commendable the standing in respect at the mention of the Holy Prophet's Birth."

PROOF No. 31

In the ruling of Maulana Allama Mohammed Omar ibni Abibakr Raees, Mufti of Shafis, Makka Mukarrmam, is stated:
"The standing at the mention of the Prophet's Birth has been commended by the learned of Islam and it is good because the honour and respect of the Holy Prophet (ﷺ) is obligatory upon us."

PROOF No. 32

Hazrat Allama Mufti Uthman Hassan Dimyaati Shafi writes from Makka Mukarrama is his fatwa:
"During Maulood Shareef, to stand at the mention of the Prophet's Birth, in respect, is without doubt commendable, acceptable and permissible, and there is no doubt that the one who does it receives great reward and blessing."

PROOF No. 33

The same Allama further writes that: 'Hazrat Allama Ibni Hajar (Allah's Mercy

upon him) states in the book 'Al-Munazzam', that:

"All ways and manners of honour and respect towards the Holy Prophet (ﷺ), wherein there is no partnering in Allah's Godhood, is permissible according to those whose eyes Allah has enlightened."

And now appropriately, Allama Busseeri (Allah's Mercy upon him) says:

"Say not what the Nasaraa (Christians) say about their Prophet - Therebesides, praise the Prophet (ﷺ), however you want". (Addurarul-Munazzam, Page 181 - 187).

PROOF No. 34

Allama Ibni Hajar in his book 'Maulidatil-kabeer' writes: To stand at the mention of the Prophet's Birth is something the Ahle-Sunnat wal Jamaat have all agreed upon, as being a commendable action.

And the Holy Prophet (ﷺ) says:

"My followers do not concur upon misguidance and the Hand of Allah is upon the group; and he who deviates, deviates towards the Fire. (Tirmizi). (Moulidatil-Kabeer, Page 85).

PROOF No. 35

Allama Ibni Hajr states at another place:

"It is proven from the Sunnah to stand for others besides the Holy Prophet (ﷺ), thus in honour of the Holy Prophet (ﷺ) it is permissible in the first instance. The proof hereof is the command to stand the Prophet (ﷺ) gave in respect of Sa'ad ibni Ma'az."

With this Hadeeth with reference of Imam Nawawi, Imam Baghawi and Allama Khattabi (Allah's Mercy on them) state: "To stand for one's leader, or just ruler, or teacher, is a beloved action."

The acceptance of the repentance of Ka'b ibni Malik is related by himself:

"I departed to present myself at the Holy Prophet (ﷺ), and when I entered the Prophet's Mosque I saw him sitting with the Companions around him, whereupon Talha ibni Ubaidullah, on seeing me, stood up, and shook hands with me and congratulated me upon my repentance!" (Mauliditāl-Labeer, pg. 93)

PROOF No. 36

Rejecters of this standing (dishonourers of the Holy Prophet) argue that the Prophet (ﷺ) forbade the Companions to stand out of respect for him, thus to stand in Meelad Shareef is undesirable and forbidden. A very weak narration of

Ibni Majah is quoted as proof (by the rejecters) which is:

"Abu Amamah reports that the Holy Prophet (ﷺ) came out upon us leaning upon a stick, and we stood up for him; so then he said: do not stand as foreigners stand for each other."

According to all the learned of Hadith this narration has been classed as 'weak' (da'eef) and 'Mud-taribus-sanad'. 'Da'eef' means:

Among the narrators anyone is less intelligent.

The narrator's memory is weak.

Any of the narrators is found to have bad habits or is ignorant.

If any of the narrators have been omitted.

Any of the narrators have been decried by the people.

'Mud-taribus-Sanad' is when:

Narrators have differed about the narration or the actual spoken words of the Hadith.

The narrator has included his own words with the Hadith.

The narrator does not remember the proper sequence of all the preceding narrators.

The narrator does not remember correctly the actual spoken words of the Hadith.

To act on such a class of Hadith is not permissible.

In the side-commentary on Mishkaat Shareef, Volume 4, page 64, is recorded that: 'the Holy Prophet (ﷺ) was unhappy about the standing because of his extremely humble nature and to give lesson to the habits of the proud and arrogant. The Holy Prophet (ﷺ) says: "Me and the God-fearing of my followers are displeased with extravagance."

PROOF No. 37

Imam, Muhaddith Baihaqi (Allah's Mercy upon him), Hazrat Imam Ghazali (Allah's Mercy upon him) Abdullah ibni Haj Makki and Allama Muhaddith Ahmed Qustulani (Allah's Mercy upon him), all state that:

'It is permissible to stand for the sake of honour and respect'. It is reported in an authentic Hadith that when Hazrat Sa'd ibni Ma'az came to the Holy Prophet (peace be upon him) upon the back of his animal, the Prophet (ﷺ) commanded: 'stand for your leader and take him down'. (Bukhari Shareef).

Thus it is that Hazrat Ibni Qutaiba (Allah be pleased with him) state in the book 'Fathul-Bari', the commentary on 'Bukhari', Volume 25, Page 657, that to stand for any brother is permissible and not forbidden.

Hazrat Imam Khattabi (Allah's Mercy upon him) says that to stand for one's chief or just leader or parents, or a student's standing for an aalim, is 'mustahab' (beloved action).

PROOF No. 38

In an authentic Hadith reported by Hazrat Abu Huraira (Allah be pleased with him), he says: The Holy Prophet (ﷺ) was seated with us in the mosque and speaking to us. When he rose to depart, we all rose with him and remained standing until he entered any of the houses of his wives.

(Mishkaat-Kitabul-Adaab, Vol. 4, Page 66).

PROOF No. 39

In yet another authentic narration recorded by Hazrat Aisha - wife of the Holy Prophet - (ﷺ), she says:

"When Hazrat Fatima, the Prophet (ﷺ), he stands and he takes her by the hand, kisses her and seats her on his place of sitting and when the Holy Prophet (ﷺ) visits Hazrat Fatima (Allah be pleased with her) she stands, takes him by the hand, kisses him and seats him in her place of sitting". (Tirmizi, Abu Daud, Ibni Habbaan and Hakeem authenticate this Hadith).

It is clearly proven through this Hadith that to stand for a brother, an elderly, a learned person, parents, a teacher, a mentor, and to stand in respect and honour at Meelad functions, in Sunnat. Thus, if anyone is against this standing in respect at Meelad gatherings or turns his back and runs away therefrom, or tells others not to attend such gatherings, then such a person, according to the Ahle-Sunnat wal Jamaat, is a great sinner, and according to some learned, he is one who has sworn the Holy Prophet (Allah Protect us, Allah Forgive us!).

PROOF No. 40

When, for once the Holy Prophet (ﷺ) stopped the Holy Companions (on whom be peace) from standing for him, then the Great Hazrat Hassan bin Thabit, (Allah be pleased with him), poet of the Holy Prophet (ﷺ), for whose assistance Hazrat Jibraeel (Angel Gabriel) used to descend, became sad and told all the companions that 'when the Holy Prophet (ﷺ) comes then all of you must stand with me in his honour and respect'. All of them were sitting and waiting when the Holy Prophet (ﷺ) arrived, and as they all stood up,

Hazrat Hassan bin Thabit read the following lines:

'Upon me is FARZ to stand for my beloved,

And to leave this FARZ is not to be guided;

For I am surprised at any who have a mind,

Yet, after beholding such beauty, refuse to stand!

The Holy Prophet (ﷺ) did not withhold his beloved companions (on whom be peace) from standing but smiled and departed. (Al-Mabsoot, Vol., Page 470).

PROOF No. 41

At the end of Meelad Shareef the people stand and hold their hands clasped in front of them in honour and respect and in Urdu or Arabic verse they send salaam upon the Holy prophet (ﷺ) and address him with the word "YA"(Oh!). All this is acceptable and permissible in the Shariat of Islam. The usage of the word "YA" is not a shirk, nor is there any fear of shirk, nor is it sinful, nor by any way is there negation of belief. In fact to say:
"YA NABI, YA RASOOL, YA HABEEB, YA MUHAMMED", these are Holy words and to send salaam upon the Holy Prophet (ﷺ) with them is an excellent action. Such people are recipients of great reward and they are rightful receivers of intercession.

PROOF No. 42

YA NABI SALAAM ALAIKA, YA HABEEB SALAAM ALAIKA, YA RASOOL SALAAM ALAIKA, SWALAWA TULLAH ALAIKA.

The word 'YA' and 'AY' are for addressing. The one who is addressing is called 'MUNADAA' and the addresser is called 'MUNADEE'. If the munadaa has the quality of hearing then the addressing would be 'real', like calling a person who is present: YA SAID, "OH ZAID", YA AHMED, "OH AHMED", YA Mohammed ﷺ "OH MOHAMMED" ﷺ, and if the 'Munadaa' cannot hear then the addressing will be metaphorical, like: OH SKY! OH EARTH! ON MOUNTAIN!

In the book 'Sharah Jami', which is a set book for the Maulvi Degree, it is written:
'Munadaa' means to address or call the attention for real, like: Oh Zaid! or metaphorically, like Oh Sky! Oh Earth! Because the person or the thing is established which can be addressed then the word of address is affixed to it. By

this general law of Arabic grammar is known that it is not neces sary for the addressed to hear. to permit the addresser to use the word 'YA'.

Thus to call YA RASOOL. YA NABI. YA HABEEB. YA MUHAMMED ﷺ is permissible even if the contention is that the Holy Prophet (ﷺ) cannot hear. When it is permissible to address the sky and earth and mountains, then to address the master of both worlds, how can it be not per missible? It is not shir'k to say 'YA'. nor is it negation of belief, but in fac t in it is definite reward and great recompense.

To say it is shir'k to say Ya Nabi, Ya Rasool, Ya Habeeb, is not proven from any Quraanic verse, nor the Sunnah, nor from any book of belief or law, nor from the words of learned and spiritual leaders, but in fact fro m the Hadith and the jurists of Islam and from the books of Islam's learned: ther e is enough proof of the permissibility of saying YA NABI, YA RASOOL, and those wh o claim it is shir'k, then it is as a result of their unclean minds and astray beliefs.

PROOF No. 43

'Whomsoever has any need then he must make proper ablution and m ake two rakaats optional prayers and make this duaa: Oh Allah! definitel y I beseech of Thee my need and I turn to Allah through thee in this my need so that it may be realised. Oh Allah! this is my need and accept the intercession of the Holy prophet (ﷺ) in my favour.' (Hisni-Haseen, Page 109 - reported by Tirmizi, Nisai, Ibni Majah, Hakim).

Oh claimers of shir'k and kufr, look, in clear words in this Had ith is commanded the usage (YA MOHAMM ED ﷺ) and forever this prayer is established by the Holy Prophet (peace be upon him) for the bene fit of the entire Ummat. this is a befitting proof for the permissibility o f calling out YA RASOOLALLAH, YA HABEEBALLAH, YA NABIYALLAH, YA MOHAMMED ﷺ.

PROOF No. 44

In the book Jilaul-ifhaam by Allama ibni Qayam, the student of i bni Taymiyya, this Hadith is recorded and all the Muhadditheen and learned acc ept that this is a very authentic narration:

The Holy Prophet (ﷺ) says: 'There is none that blesses and salutes me but that his voice reaches me'. The Holy Companions (On whom be peac e) then required: 'Oh Prophet, will thou hear even after thy passing awa y? The Holy prophet replied: Yes, and even after I pass away!

It is for this reason that all people of the Ahle Sunnat wal Jam aat address the Holy Prophet (ﷺ) in the second person present, that is they send salaam saying 'YA'.

PROOF No. 45

In another Hadith the Holy Prophet (ﷺ) says:

'There is no servant of Allah who sends durood upon me but that I hear him wherever he may be'. (Kitabus-salaat wal bashar - Imam Firozabadi, author of Lugaate - Qamoos).

PROOF No. 46

Allama Ahmed 'Qustulani (Allah's Mercy upon him), commentator of Bukhari Shareef, writes in his book 'Mawahib-Ludunya'. Imam Mohammed ibn i Haj Makki (Allah's Mercy upon him), writes in his book 'MADKHAL':

'There is no difference between the states of life and death of the Holy Prophet (ﷺ) in his seeing his entire ummat and his cognisance of their states and their intentions and their minds, and this is clear to him: there is no secret thereof to him!' (Mawahib, Page 32, MADKHAL, Page 21).

The lovers of the Holy Prophet (ﷺ) in their thousands, from every corner of the earth, clasp their hands in respect and stand and remove the ir shoes, and with great humility send gift salaams to the Holy Prophet (ﷺ):

YA NABI SALAAM ALAIKA. YA RASOOL SALAAM ALAIKA

YA HABEEB SALAAM ALAIKA, SWALAWAATULIA ALAIKA.

PROOF No. 47

In an authentic Hadith is narrated: 'Follow the major Group, for whoever deviates from them, will be alone banished to the Fire'. (Ibni M ajah, Mishkaat Vol. 1, Page 84).

PROOF No. 48

In a very authentic Hadith: 'My Ummat do not concur upon deviati on, Allah's Hand is upon the Group, and he deviated towards the Fire'. (Mish kaat Shareef, Vol. 1, Page 83).

'Removed is the dishonour from the gathering,

Stand, so that Allah's Beloved can be honoured.

To say that the Meelad-un-Nabi function, the salaam and qiyaam (standing) and the food is a bad innovation, is a very severe deviation of the rejecters, and

it is irreligious and a great sin.

In fact many learned and the true lovers of the Holy Prophet (ﷺ) have rules that such a one (rejecter) is a 'Shatim-ur-Rasool' (abuser of th e Prophet).

Oh Allah, show us the TRUTH as truth, and grant us its obedience .

And show us the FALSE as false, and grant us its rejection.

PROOF No. 49

Surah Ahzab, Verse 55: 'Definitely Allah and His Angels send Dur ood upon the Prophet. Oh Ye who believe, send Durood upon him and Salaam as is befitting'.

In the comment on this verse the great mujaddid Hazrat Allama Ma ulana Husain Kashifi (Allah be pleased with him), who on the direction of an 'Unseen inspiration', commenced on the 1st Muharram of the year 897 Hijri the 'Tafseer Husaini', writes from Persia with great humility and re spect in honour of the Holy Prophet (ﷺ), and with the word 'YA' sends Durood and Salaam, thus:

'Oh Master of all men, your Durood -

Everyday and month, year, morn and eve,

Is upon the tongue.

Whatever else besides Durood and Salaam can we offer,

For we have nothing at hand besides Durood and Salaam'.

(Tasfeer Husaini, Vol. 2, Surah Ahzab, Verse 55).

PROOF No. 50

When the verse 'Innallaha wamalaaikatahu' was revealed, the Holy Companions (on whom be peace) enquired: 'Oh Messenger of Allah, making Sala am to you we know, but how do we send Durood upon thee? The Holy Prophet (peace be upon him) then taught them Durood-e-Ebrahim. Allama Qustulani (A llah's Mercy upon him), the commentator of Bukhari Shareef, writes that by the words 'Sallimu-Tasleema' is meant: 'Say (Assalaamualaika) - Peac e be upon thee, Oh Prophet! That is, Oh Muslims, send salaams upon the Hol y Prophet (peace be upon him) using terms of address in the present.

The Holy Companions (peace be upon them) said: 'Oh Prophet salaa m we know, that is, we always address the Holy Prophet (ﷺ) in the present and say:

YA NABI SALAAM ALAIKA, YA RASOOL SALAAM ALAIKA

YA HABEEB SALAAM ALAIKA, SWALA WAATULIA ALAIKA.

(Al-Qustulani - Vol. 9. Page 82).

PROOF No. 51

The Holy Prophet (ﷺ) says in an authentic Hadith: 'Definitely there are many angels of Allah that sojourn the earth and bring the salaam of my ummat to me'. (Narrated by Nisai and Ibni Habban).

PROOF No. 52

The Holy Prophet (ﷺ) says that: 'Allah The Almighty has placed at my grave an Angel who Allah has granted the power of hearing all creation , thus, whosoever, until the Last Day, sends Durood and Salaam upon me, then this angel relays it to me with the senders and his fathers name, tha t such, the son of such, has recited blessings upon thee'.

Hazrat Allama Sakhawi recorded this Hadith in his book 'Badee'.

By this Hadith is known that such amicable addresses as YA RASOO L, YA NABI, YA HABEEB are also reported to the Holy Prophet (peace be upon him) by the Angels.

PROOF No. 53

The Holy Prophet (ﷺ) says: Whenever anyone sends me Salaam, then Almighty Allah returns my soul to my body (Allah Grants me the s ender's attention), and I myself return his Salaam'. (Narrated by Abu Da ud).

By this Hadith is proven that if anybody says YA NABI SALAAM ALA IKA, YA RASOOL SALAAM ALAIKA, YA HABEEB SALAAM ALAIKA, SWALA WAATULIA ALAIKA, the Holy Prophet (ﷺ) himself hears and returns the Salaam of the sender!

PROOF No. 54

Hazrat Allama Maulana Ali Qari (Allah's mercy on him), who is a great jurist of the Hanafites and also a Muhaddith, writes in his book 'Sharah Shifa Shareef:

'Without doubt the soul of the Holy Prophet (ﷺ) presents itself in the houses of Muslim!'

It is for this reason Muslims stand in respect when reciting Sa laam upon the Holy Prophet (ﷺ) and address him in the present.

Allah the Almighty Commands in the Qur'an: 'An honour and respe ct the Holy Prophet (ﷺ)!' (Surah Fatah. Verse 8).

In another Qur'anic verse: 'He who has obeyed the prophet (s.a. w.). has indeed obeyed Allah'.

PROOF No. 55

Besides, after the Maghrib azaan, it is permissible, in a loud voice, to send salaam to the Holy prophet like:

'Assalaatu wassalaamu alaika YA RASOOLALLAH

Assalaatu wassalaamu alaika YA HABEEBALLAH

Assalaatu wassalaamu alaika YA NABIYYALLAH'.

Allama, Mufti of Islam, Jallaluddin Suyuti (Allah's Mercy upon h im), writes in his book 'Husnul-Muhasirah' and Allama Mufti Shaikh Sakhawi (All ah's Mercy upon him) mentions it in his book 'Qaulil-Badee'.

'... the salaam after azaan was introduced by the order of Sulta n Salahuddin ibni ALMUZAFFAR ibni Ayoob in the year 700 Hijri. This is a good inno vation and commendable action. the executor thereof shall reap great re wards.

Thereafter it (Salaam) became instituted after the Maghrib azaan . too. (Dure-Mukhtar, Vol. 1, Page 181).

PROOF No. 56

The Holy Prophet (ﷺ) says: 'I hear the Durood of those who love me and I recognise them' (from Dalailul-Khairaat. Page 2).

Thus it is that people stand and recite salaam because of the attention and presence (Haazir wa naazir) of the Holy Prophet (peace be upon h im).

PROOF No. 57

The Holy Prophet (ﷺ) says: 'Whenever any of you enter the mosque first send salaam upon the Nabi and thereafter say: 'Oh Allah open the doors of thy Mercy upon me'.

And whenever any of you leave the mosque then first send salaam to the Nabi. and thereafter say: 'Oh Allah open upon me the doors of thy Boun ty'. (Reported by Abu Daud, Nisai - hisne - Hassen, Page 52).

By this Hadith is proven that one should think of the presence (haazir and naazir) of the Holy Prophet (ﷺ) and send salaams. There is respect and honour of the Holy Prophet herein.

PROOF No. 58

In the famous book of jurisprudence, Durre-Mukhtar Vol. 1. Page 228. is explained:

The 'Tashahud' (dua read in the sitting position of namaaz) must be read in the present and not as the repetition of an event such as took place during the Me'raj when the 'Tashahud' was revealed.

In fact one must know and read 'Tashahud' and recite Allah's Praises then make present (haazir) the Prophet (ﷺ) and say 'Assalamu alaika ayyahannabiyu ...', then the salaam upon the present congregation and the pious peop les, and then the testament of the Oneness of Allah and the Messengership of t he Prophet (ﷺ). This then constitutes the 'Tashahud'.

Thus in namaaz we are guided to say in the present: Assalamu ala ika ayyahannabiyu. that is. in the middle of Allah's Worship (namaaz) we are told to make salaam and realise that the Prophet (ﷺ) is present! Then indeed out of namaaz it is permissible in the first instance.

The Holy prophet (ﷺ) himself hears this salaam and in return himself answers. And this is proof for his presence and for the standing respectfully, when sending salaam.

PROOF No. 59

Now, is forwarded the words and sayings of the great learned and pious leaders and spiritual mentors of the Ahle-Sunnat wal Jamaat. who have al l addressed the Holy Prophet (ﷺ), as 'haazir' and 'naazir' (present and seeing) and in their daily prayers and wazeefas called out YA RASULALLAH, YA HABEEBALLAH, YA NABIYYALLAH.

Hazrat Maulana, Mufti Shah Abdul Aziz of India Muhaddith of Delh i, calls out, mindful that the Holy Prophet (ﷺ) is haazir and naazir. from Madressa Raheem Baksh in Delhi, saying:

> 'OH ONE OF BEAUTY, OH MASTER OF MANKIND
>
> THE MOON WAS LIT UP FROM THE LIGHT OF YOU FACE
>
> IT IS NOT POSSIBLE TO PRAISE THEE BEFITTINGLY
>
> IN SHORT, AFTER ALLAH, THOU ART THE GREATEST!

(Tasfeer Azizi, Surah alam Nashrah).

PROOF No. 60

Hazrat Allama Muslihuddeen Shaikh Saadi (Allah's Mercy upon him) from

Shiraz, beholding the Holy Prophet (ﷺ) as 'haazir' and 'naazir', with great humility, and standing with respect - he reads:

'Upon thee Peace, Oh Prophet of the universe!

Upon thee Peace, Oh Prophet of all guidance!

(Bustaan-e-Saadi, Page 5).

PROOF No. 61

Hazrat Allama Jami (Allah's Mercy upon him), accepting from Shir az the 'haazir and naazir' Prophet of Allah, with great humility asks for help, calling out and addressing thus:

"Mercy, Oh Prophet, mercy!

All Earth trembles at your departure!

I come to thee with a colossus of sin

Bent and tired am I at the weight thereof.

Guide me to thy court and presence

That I walk upon my forehead in respect,

and use my eyes as feet in thy honour!

(Qaseedah - Allama Jami)

PROOF No. 62

Hazrat Shaikh, lover of the Prophet, Imam Mohammed ibni Saeed Bu seeri (Allah's Mercy upon him), accepting the Holy Prophet as 'haazir' and 'naazir' in front of him, addressed in the present, humbly seeking help:

'Oh Greatest and Best of Creation

Besides thee there in none for support,

To whom I can turn to in difficulties?'

(Qaseedah Burda Shareef, Page 11).

PROOF No. 63

Hazrat Imam Zainul-Abidin, son of Hazrat Imam Husain (Allah be p leased with him), Martyr of Karbala, imprisoned, knowing the Holy Proph et (ﷺ) is 'haazir' and 'naazir', calls to his illustrious grandfather from prison in the present, thus:

'Oh Mercy of the Universe, Seek out Zainul-Abideen

He is prisoner at the hands of transgressors

In all this crowd and confusion!

PROOF No. 64

Imam Aazam Hazrat Abu Hanifa (Allah be pleased with him), Imam o f all Ahle Sunnat wal Jamaat, knowing the Holy Prophet (ﷺ) as 'haazir', with great respect and honour, calls from Kufa thus:

'Oh Best of Creation, Oh Treasure of Allah's Mercy,

Give to me what Allah has bestowed upon thee

And Allah made thee happy, so grant me joy!

Oh Taha, Indeed thou art elevated above all Prophets,

So, Pure is He Who has Ascended thee in a Night of Nights'.

(Qaseeda Nu'maan).

MOLVI QASIM NANOTVI

PROOF No. 65

Maulvi Qasim Nanotvi, founder of Deobandi school, bathed and wit h ablution, with both hands clasped, lowered shoulders, bowed head and bare feet, accepting the Holy Prophet (ﷺ) as 'haazir' and 'naazir' in front of him, calls for help thus:

'Help me Oh kindness of Ahmed, for besides thee,

There is none helper for Qasim, the helpless!'.

(Qasaid Qasimi Deobandi, Page 8).

PROOF No. 66

Haji Imdadullah Muhajire Makki, spiritual mentor of noted Deoban dis, himself a lover of Meelad-un-Nabi and Salaami and Qiyaam, understands th e Holy Prophet (ﷺ) as 'haazir' and 'naazir', and with great respect and humility, recites:

'The ship of thy Ummat Allah has placed in thy care,

As thou wishest let it sail, or sink it, YA RASOOLALLAH!'

HAJI IMDADULLAH MAKKI

PROOF No. 67

Khwaja Sayed Hasan Sanjari (Allah's Mercy upon him), student of Hazrat Khwaja Nizamuddin Aulia (Allah's Mercy upon him) from Delhi, acc epting the Holy Prophet (ﷺ) as 'haazir' and 'naazir', addresses the Holy Prophet (ﷺ) in the present:

'YA RASOOLALLAH! Thou art

Direction of my life. Kaaba of my heart.
Hundred Salaams from poor Hasan
Every second I send to thee'.

PROOF No. 68

. Hazrat Maulana. Murshadana. Khwaja Shams Tabrizi (Allah be pleas ed with him). teacher to Hazrat Maulana Jalaluddin Rumi (Allah's Mercy u pon him) beholds the Holy Prophet (ﷺ) 'haazar' and 'naazir', in his presence, calls out with great love :

'YA RASOOLALLAH. thou art the only beloved of The One Creator.

Thou art the only devotee of The Pure and The One of Majesty'.

PROOF No. 69

HAZRAT KHWAJA-E-KHWAJGAAN. KHWAJA MOINUDDEEN CHISHTI. AJMERI. from Ajmer. seeing the Holy Prophet (ﷺ) 'haazir' and 'naazir', in front of him. addresses in the present thus:

'YA RASOOLALLAH. I have hope in your intercession

Even though I have thousands of wrongdoings'.

BY ALL THESE PROOFS have been clearly established that to think of the Holy Prophet (ﷺ) as being 'haazir' and 'naazir' (present and seeing), and to address him with the word 'YA', is an action of great good and a n opportunity for spiritual elevation.

Lovers and Honourers of the Holy Prophet (ﷺ) address the Holy Prophet (ﷺ) only in the present. that is. with the word 'YA'.

All the learned of the Ummat have concerned on the fact that to address or call the Holy Prophet (ﷺ) with the word 'YA' and viewing him as 'haazir' and 'naazir'. is permissible and productive of great reward.

Great men of learning stated:

'THERE IS NO FAITH IN HIM WHO HAS NO LOVE FOR THE PROPHET (peace be upon him) AND HE HAS NO RELIGION WHO HAS NO CLEAR FAITH ABOUT THE PROPHET (ﷺ)'.

ANSWER TO QUESTION 5

Without doubt after 'TARWEEHA' (after every four rakaats during Taraweeh prayers) for the Imaam to lift his hands up and make duaa loudly (Commonly

known as 'Fateha'), in the Shariat of Islam. it is completely pe rmissible. There is no forbiddance against it, and that which Islam does not forb id, can never become forbidden.

In a Hadith is reported: 'Dua is the kernel (essence) of worship '. (Reported by Tirmizi). Yet in another Hadith: 'Dua is in fact worship'. This authentic Hadith is recorded by Abu Daud, Nisai and in the Masnad of Imam Ahmed).

All jurists and especially the Hanafite jurists and learned have all made permissible, after every four rakaats of taraweeh prayers, dua t asbeeh and tahleel; subsequently in the books 'Tahtawi Shareef' and 'Durr-e -Mukhtar' is stated that after every four rakaats of taraweeh, recites this d uaa:

'Subhana Malikil Hayyil lazi laa yamootu Subbuhan Quddusu Rabban a wa Rabbul-Malaaikatu war-Rooh', and thereafter the full duaa of: La ilaha illallahu Nastagh firullaha wa nasalukaljannah wa na-oozu bika minannaar . ..'

(Durre-Mukhtar. Vol. 1. Page 326).

Besides these duaas, there is permission to read others.

ANSWER TO QUESTION 6

Before the sermon on Friday and before the Imam ascends the pulpit to recite 'tarquiyya' (ان اللّه وملئكته innallaha wa malaaikatahu) the complete verse of the Qur'an, aloud, is, according to Hanafi and Shafi'i Schools, completely acceptable and permissible. In fact all the jurists and the Muhadditheen and all four Imams (Allah be pleased with them), rule it is permissible.

Imam Abu Hanifa's (Allah's Mercy upon him) two students. Imam Abu Yusuf and Imam Mohammed (Allah's Mercy upon them), who are called 'Sah ibain' (the two companions), and whose rulings and jurisprudence consti tutes two thirds of the Hanafite School, that if their rulings are ignored. it will make hollow the Hanafite School, have, concerning 'tarqiyya' amended Imam Abu Hanifa's (Allah be pleased with him) saying:

Thus in the Hanafite law, according to 'Sahibain' (Allah be plea sed with them) it is permissible to recite 'tarqiyya' because the reciter thereof causes the listeners to recite Durood and Salaam upon the Holy Prophet (ﷺ) and this action comes under 'Amr bil Ma'roof' (Commanding of good). This is not only permissible but in fact 'Mustahab' (commended) and an action of great reward, and the opportunity for being a candidate to the Intercession of the Holy Prophet (ﷺ).

(Duraral-Hukkam fi Sharhi), Ghuraril Ahkaam. Vol. 1. Page 137 an d

Durre-Mukhtar, Vol. 1, Page 379).

HADITH SHAREEF:

'Definitely the best of your days is the JUMMAH, so increase upo n me Durood on that day, for without doubt your Durood is presented to me.' The Holy Prophet (ﷺ) enquired:

How will our Durood be presented to thee as thou shalt be dust? The Holy prophet (ﷺ) replied:

Indeed Allah has forbidden upon the earth the bodies of the Prop hets. That is Allah has forbade the earth to decompose the bodies of all Proph ets (Reported by Abu Daud).

IN ANOTHER HADITH Hazrat Anas (All be pleased with him) narrate s: 'The Prophets are alive in their graves and they engage in praye r'. (Reported by Baihaqi, Fazail-e-Durood Shareef, Page 21).

According to SHAFI'I LAW:

All jurists of the Shafi'ite School state that before Jummah to recite the famous verse (Innallaha . . .) is a good action - in fact it is 'Mustah ab', beloved and commended. This verse invites each and every 'musalli', each and every Mosque to recite on Jummah day Durood and salaam, and the famous Hadith invites the people to remain silent while listening to the Khutb a.

The Shafi'i jurists and learned have even stated that the Holy P rophet (ﷺ) at Mina on the occasion of the 'Farewell Pilgrimage', directed some body to silence and congregation before commencement of the sermon. Thus it is then sunnat for the Imam on the Jummah before the Khutba, to call for silence and the one who recites 'tarqiyya' is doing just that.

(Tohafatul-Muhtaj Vol. 1, Page 276)

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Salaam

MUSTAFA JAAN-E-REHMAT PE LAKHON SALAAM
SHAM-E-BAZM-E-HIDAYAT PE LAKHON SALAAM

JIS SUHANI GHADI CHAMKA TAYBA KA CHAAND
US DIL AFROZ SA'AT PE LAKHON SALAAM

SHEHR-E-YAAR-E-IRAM TAAJDAAR-E-HARAM
NAU BAHAAR-E-SHAFA'AT PE LAKHON SALAAM

NOOR KE CHSHME LEHRAEN DARYA BAHEIN
UNGLIYON KI KARAMAT PE LAKHON SALAAM

JIS TARAF UTH GAYIN DAM MEIN DAM AA GAYA
US NIGAAH-E-INAYAT PE LAKHON SALAAM

JIS KE MAATHE SHAFA'AT KA SEHRA RAHA
US JABEEN-E-SA'ADAT PE LAKHON SALAAM

WOH DAHAN JIS KI HAR BAAT WAHIY-E-KHUDA
CHSHMA-E-ILM-O-HIKMAT PE LAKHON SALAAM

WOH ZABAAN JIS KO SAB KUN KI KUNJI KAHEIN
US KI NAAFIZ HUKUMAT PE LAKHON SALAAM

KUL JAHAAN MILK AUR JAU KI ROTI GHIZA
US SHIKAM KI QANA'AT PE LAKHON SALAAM

UNKE MAULA KE UN PAR KARORON DUROOD
UNKE ASHAAB-O-ITRAT PE LAKHON SALAAM

EK MERA HI RAHMAT PE DA'WA NAHI
SHAH KI SAARI UMMAT PE LAKHON SALAAM

KAASH MEHSHAR MEIN JAB UNKI AAMAD HO AUR
BHEJEIN SAB UNKI SHAUKAT PE LAKHON SALAAM

MUJHSE KHIDMAT KE QUDSI KAHEIN HAAN RAZA
MUSTAFA JAAN-E-REHMAT PE LAKHON SALAAM

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